

Those on earth are precious. The boys and girls scatter out in the world, and form homes of their own, after while they get a letter from mother something like this: "Dear son and daughter, I am getting old, since your father's death the world has been losing its attractions, my children are all I have to live for, and I would like to have you all under the old roof once more, come home, it may be for the last time." And we went, the boys and girls dropped in one by one, and in pairs, until all were home, the old place had a new ring, mother presided at the table and seemed to renew her youth, then we parted, and the old home is not what it used to be; precious reunions. Now we are looking forward to those of heaven. They have them there, the gathering of the four and twenty thousand elders before the throne meant a reunion, the gathering of the redeemed to sing the song of Moses and the Lamb means a reunion. Paul means a grand and glorious reunion when he says, "Ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; and to the innumerable company of angels, to the general assembly and Church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Yes beyond a doubt. Sure we shall meet as here-to-fore some summer morn."

The precious purity, health, and happiness of heaven. It is a pure place, "For they are without a fault before the throne of God." Sinners here but saints there. Those John saw had not only gone up through great tribulations but had, "Washed their robes and made them white in the blood of the Lamb." It could not be otherwise because "There shall in no wise enter into it anything that defileth," being a pure place it is a healthy place, hence there is the preciousness of health, we do not realize how precious health is until we lose it, but it will never be lost in heaven, "The inhabitants shall not say I am sick: the people that dwell therein shall be forgiven their iniquity." No burning fever or racking pain shall

seize the immortal form, the golden streets will never ring with the hoof beat of hearse drawing horses, the door knobs of her palaces will never be marred with hanging crape, no badge of woe will ever mark a desolated dwelling, the banks of the eternal river will not be dotted with rounded graves or standing monuments, Christ never preached any funeral sermons on earth, and his followers know no death in heaven. "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This means eternal happiness and how precious it must be. If pure and healthy, happiness must follow. This is a world of tears, sighing, crying, dying, are all here, but none there. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." May we all enjoy the precious things of heaven.

IS IT REVOLUTION OR EVOLUTION.

BY D. C. MOOMAW.

Of course we of the Brethren denomination, have nothing to do with the movements of our G. B. Brethren but we cannot close our eyes and ears to most extraordinary developments, and the onward tread of current events.

Every where the march of intellect is crushing into a shapeless pulp the superstitions of a departed age.

As illustrative of this development we note specially an occurrence that transpired in one of their congregations in the mountains of Va.

A brother who was zealous for the church traditions wrought industriously to have full confirmity thereto among all the members. Failing to compass his ends he appealed to his district meeting for a company of elders to set affairs in order.

They sat on the case and after two days deliberation delivered the verdict that the Brother should cease agitating the subject under penalty of falling under the judgment of the church.

In another congregation where young men totally ignore the "order" and young women wear a bonnet as a souvenir of a dying institution, a deacon sued and got judgment against the widow of a deceased minister without let or hinderance from his church.

Again, a leading elder writes to a prominent member of a congregation which is threatened with an eruption of genuine progression, that "the G. B. church has openly declared for progression." He failed to explain though that baptism could not be administered or official fitness recognized without the usual promise to conform to the "Order." Again, A. M. committees visit recent congregations where the antiquatic styles of dress and old almanacs are all relegated to the dust and gloom of the attic, or to the dampness and mold of the cellar, and after much palaver and mutal love-making and kissing, the erring congregation, through its elder, promises, with elaborate profession, "to do all they can to restore the ancient land-marks which the fathers have set." As no definite time can be fixed for the fulfillment of the promise and the promise may mean much, or little, or nothing, the congregation saves its conscience and its freedom and the simple elders go away praising them for their submissiveness.

Last but not the least is the startling declaration of Editor Moore in the Messenger of May 24th.

He specifically say that "the less congregations consult the minutes of A. M. the better." I cannot but exclaim in the language of broken-hearted dying Cæsar "Et tu brute" "and thou too Brutus." "That was the unkindest cut of all." To be deserted in the house of its friends was not expected. A book that has cost so much money and on which was devoted so much thought and prayer, and which was esteemed the ground of the salvation of G. B. churches and tantamount to the Bible, is, at one hapless stroke of the editor's facile pen disenrobed of all its glory. If the G. B. churches act on Bro. Moore's suggestion the occupation of A. M., like dramatic Othello's, is gone, and she will have to content herself with such, to her heretofore, unimportant questions as missions, edu-